has committed an original sin or error which it must be man's spiritual aim, as soon as he is enlightened, thoroughly to cancel, unflinchingly to eliminate.

In that case, the only reasonable explanation of such a paradoxical manifestation or creation is that it is a cosmic game, a Lila, a play, an amusement of the Divine Being. It may be He pretends to be undivine, wears that appearance like the mask or make-up of an actor for the sole pleasure of the pretence or the drama. Or else He has created the undivine, created ignorance, sin and suffering just for the joy of a manifold creation. **Or,** perhaps, as some religions curiously suppose. He has done this so that there may be inferior creatures who will praise and glorify Him for his eternal goodness, wisdom, bliss and omnipotence and try feebly to come an inch nearer to the goodness in order to share the bliss, on pain of punishment—by some supposed eternal—if, as the vast majority must by their very imperfection, they fail in their endeavour. But to the doctrine of such a Lila so crudely stated there is always possible the retort that a God, himself all-blissful, who delights in the suffering of creatures or imposes such

suffering on
them for the faults of his own imperfect
creation,
would be no Divinity and against Him
the moral
being and intelligence of humanity must
revolt or
deny His existence. But if the human
soul is a
portion of the Divinity, if it is a divine
Spirit in
man that puts on this imperfection and
in the form
^of humanity consents to bear this
suffering, or if